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NAHNU ANSARULAH

An Educational and Spiritual Publication of
Majlis Ansarullah - Canada

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Assalamo Alaikum wa Rehmatullah,

Dear Ansar brothers,

We are thrilled to present to you the fourth edition of Nahnu Ansarullah for the year 2023.

This edition features the text of the Friday Sermon of August 18, delivered by Hazrat Khalifatul Masih V ایدہ اللہ تعالی بنصرہ العزیز on the topic of "Entrusting Matters to Those Entitled to Them." This sermon holds immense significance and is a must-listen for every Ahmadi, whether holding an official position or not. It underscores the principles of selecting competent and righteous office bearers, serving with humility and dedication, and nurturing a spirit of cooperation and sincere service within the Jama'at. It highlights the pivotal role of office bearers in upholding our values and fostering unity and love among Jama'at members.

Within these pages, you will also find Quranic verses, Hadith, and the teachings of the Promised Messiahعلیه السلام, emphasizing the core topic of Salat, the five daily prayers. This serves as a reminder for all of us to safeguard our prayers and offer them with genuine devotion and understanding.

In addition, we have included reports from the 23rd National Majlis Shura and the 36th Annual Ijtima of Majlis Ansarullah Canada. You'll also find the outcomes of educational and other competitions. The editorial board extends its heartfelt congratulations to all the winners on behalf of the Nahnu Ansarullah magazine.

As you may be aware, Nahnu Ansarullah magazine will shift to a monthly publication starting in January 2024. This presents a splendid opportunity for all of you to showcase your writing skills. As mentioned in the previous editorial, we eagerly welcome articles on a wide range of subjects, including those related to religion, economics, technology, health, science, and more. Please send us your draft articles, and our team will collaborate with you to ensure their publication.

As always, we earnestly seek your valuable feedback, comments, and articles. Together, we are committed to improving this publication for every Nasir, InSha Allah.

Jazakumullah,

Safi Rajput

Editor

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HOLY QUR'AN

حٰفِظُوۡا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الۡوُسۡطٰى وَقُوۡمُوۡا لِلّٰهِ قٰنِتِيۡنَ (البقرة:239)

Translation:

Watch over Prayers, and the Middle Prayer, and stand before Allah submissively.

Commentary:

This verse stresses the importance and regularity of Prayers. It appears to be rather oddly placed, being wedged in between verses relating to conjugal relations. But the very context of it explains the deep philosophy of its meaning. After marriage, one is apt to become a little lax in Prayers, particularly the supererogatory Tahajjud Prayer (said in the latter part of the night). Besides, family life multiplies the cares of both man and woman. Hence, the necessity of urging married people to be regular and punctual in their Prayers.

الصلوٰة الوسطى (the Middle Prayer) has been differently explained. According to some commentators, it is the Tahajjud Prayer, and according to others, it is the Morning Prayer, while according to yet others, it is the late afternoon or 'Asr Prayer. The latter view is supported by some of the sayings of the Holy Prophet ﷺ. For it is on record that on his missing the right time of the 'Asr Prayer, when engaged in repelling the repeated attacks of the enemy in the Battle of the Ditch, and having been obliged to combine it with the Maghrib or the sunset Prayer, the Holy Prophet ﷺ is reported to have said: "May God curse the Jews (who were mostly responsible for this battle)! They have prevented us from saying our Middle Prayer in time" (Bukhari). Truly speaking, however, the "Middle Prayer" is the Prayer which happens to fall within busy hours. In the above-quoted tradition, the Holy Prophet ﷺ called the 'Asr the "Middle Prayer," because it fell within extraordinarily busy hours. The Quran has placed this verse here to point out firstly, that married life, and for that matter any life however busy, should not make man slack in the observance of Prayers, and secondly, that like this verse, the Middle Prayer is one which is surrounded by apparently incongruous elements. The style is peculiar to the Quran but is quite natural.

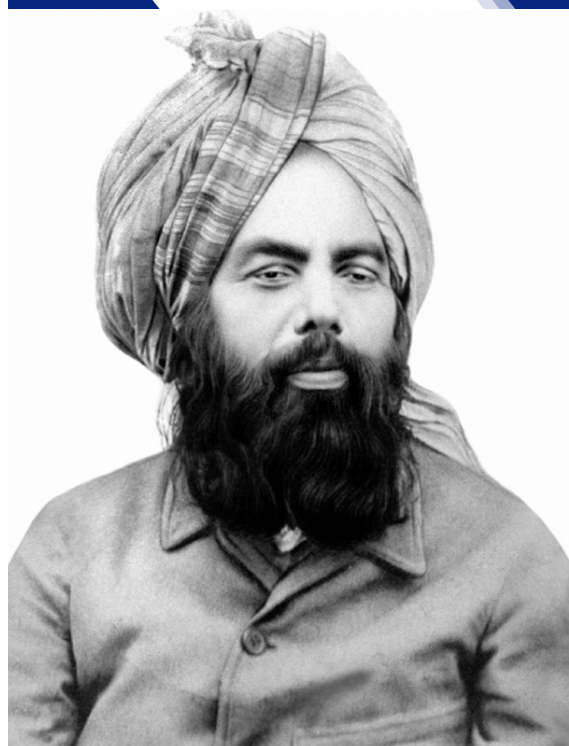
The clause, and stand before Allah submissively, teaches that besides aiming to attain complete concentration in Prayers, the worshipper should observe three special injunctions: (1) he should refrain from speech, (2) he should stand motionless and refrain from making any unnecessary movement, and (3) his general attitude should be that of submissiveness, as lack of these is liable to adversely affect concentration and detract from the sanctity of worship.

(The Holy Quran with English Translation and Commentary Volume: 1 p. 382)

HADITH

عن أَبِي هُرَيْرَةَ رضي الله عنه قَالَ : سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلُحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ ، فَإِنِ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ : انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلُ بِهَا مَا انْتُقِصَ مِنَ الْفَرِيضَةِ؟ثُمَّ تَكُونُ سَائِرُ اَعْمَالِهِ عَلٰى هٰذَا

(سنن الترمذی کتاب الصلوٰۃ باب ان اول یحاسب بہ العبد)

Abu Hurairah رضی اللہ عنہ relates that the Holy Prophet ﷺ said: "The first item in respect of which a person would be called to account on the Day of Judgement will be Prayer. If that is found in order, he would be successful and prosper, but if that is not in order, he would be ruined and lost. In case of shortcomings in his obligations, the Lord of Honour and Glory will say: Look, are there any voluntary actions of My servant that would make up for shortcomings in his obligations? In this manner, all his deeds would be accounted."

SO SAID THE PROMISED MESSIAH عليه السلام

The Promised Messiah عليه السلام writes in his book "Noah's Ark":

What is meant by prayer? It is a supplication that is humbly entreated by extolling His Holiness, praise and sanctity, and seeking His forgiveness, and by invoking salutations upon the Holy Prophet ﷺ. So, when you observe prayer, do not recite Arabic phrases alone like those who are unmindful—for the prayer and forgiveness sought by such persons is nothing more than a superficial demonstration, which is devoid of essence; their prayers are not sustained by any foundations. When you offer your prayer, besides the verses of the Quran, which are the Word of God, and besides the various prayers taught by the Holy Prophet ﷺ, which are the words of the Messenger, make all your other entreaties in your native tongue so that the humility and meekness that they are born of may touch your heart.

(Noah's Ark p.110)

Office Bearers Must Fulfill their Trusts

Friday Sermon by Hazrat Mirza Masroor Ahmad Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز

Every Office Holder Should Pray at least 2 Nafl daily for the Improvement of their Department

After reciting the *tashahud, ta'awuz* and Surah al-Fatihah, Hazrat Khalifatul Masih ایدہ اللہ تعالیٰ Stated:

Allah the Almighty says in the Holy Quran:

اِنَّ اللّٰہَ یَاۡمُرُکُمۡ اَنۡ تُؤَدُّوا الۡاَمٰنٰتِ اِلٰۤی اَہۡلِہَا

"Verily, Allah commands you to make over the trusts to those entitled to them." [4:59]. It is related in a Hadith that the Holy Prophet ﷺ said that any office or position wherein one oversees the affairs of the people or has authority over them is also a trust. *(Sahih Muslim, Kitab-ul-Imarah, Hadith no. 4719)* As such, any office within the administration of our Jama'at or any service that someone has been assigned is also a trust. We elect office-bearers at every level of the administration of our community, from a local level to a central and national level. The same applies to the central administration, and [the office-bearers] in the auxiliary organizations are appointed in the same manner. Whether it is the central administration or the administration of an auxiliary organization, office-bearers are appointed at every level of the administration, from local to central level, and this is usually done through elections. Hence, it is the commandment of Allah the Almighty that when you elect these office-bearers, you should elect such individuals who, in your estimation, are most suitable for the task and able to do justice to the task entrusted to them. You should not take friendships or relations into account at the time of elections. At times, some office-bearers are appointed directly by the central administration or by the Khalifa of the time, with the purpose of appointing someone who is most suitable for the task. However, at times, there can be

a mistake in the judgement, or their character changes after they have been appointed [to a certain office] and the humility, diligence and spirit of performing one's tasks with justice that an office-bearer should possess, no longer remain. As such, the responsibility for the behaviour of such an individual will be on him, not on the one electing him. In any case, we should endeavour to elect the best people from among us, and we should do so after praying for this.

Never acquire a responsibility because of a desire; instead, yearn to serve the faith

Nevertheless, it is generally the endeavour that whoever is being appointed for a certain task is not someone who is exceedingly stepping into the spotlight solely for the sake of becoming an office-bearer. If the name of such an individual is occasionally proposed for an office by the members of the Community, if the central administration or the Khalifa of the time is aware of his affairs, then he is not entrusted with the office, and this is exactly in accordance with the teachings of the Holy Prophet ﷺ. There is a narration in regards to this that two individuals approached the Holy Prophet ﷺ and said that they should be entrusted with such and such a task as they were worthy of it. The Holy Prophet ﷺ said, "Whomever I appoint for a certain position, Allah the Almighty supports him. And whoever takes on a position out of his own desire is not helped by Allah the Almighty. His undertakings are not blessed." *(Sahih al-Bukhari, Kitab-ul-Ahkam, Hadith 7146 & 7149)*

Therefore, you should never desire or seek to acquire an office. However, you should most certainly be passionate about serving your faith; if you get an opportunity, you should serve your faith, and whatever this service entails, you should try to fulfil it in the best possible manner. Hence, it is not right to desire any office or to desire to become a supervisor in any office. Indeed, it is admirable to have the passion to serve in any way necessary. Therefore, those who are electing should bear all of this in mind. They must always remember the commandments of the Holy Quran and instructions of the Holy Prophet ﷺ, that after praying, the ones they deem most worthy for any service must be elected. Furthermore, if one has the desire for any office, the administration of the Community and the election forum should discourage that person, and the electors should exercise their right to vote with justice.

Recommending the Best Persons to the Khalifa after Deep Supplications and Using Justice

Generally, the elections are conducted in a way whereby the office-bearers of the centre on a national level will present their recommendations for the elections along with the election results to the Khalifa of the time, and the decision lies with the Khalifa of the time as to whether he shall select the name with the most votes, or one with fewer votes. At times, there are circumstances surrounding an individual that only the centre and the Khalifa of the time are aware of, and ordinary people are not. In any case, it is not necessary for the person with the most votes to be elected. Likewise, in accordance with the guidelines, approval for some is given by the central administration for the national elections, and if there are any amendments to be made, permission is sought from the Khalifa of the time. Nevertheless, efforts are always made for the best possible workers to be selected for an office; however, at times, one must be selected from those available. But even in this case, the electors must bear in mind that only those who can fulfil their trusts to the best of their abilities should be chosen, and it should not be the case that one's suggestion in favour of a person is due to their desire for the office, or due to friendship or kinship, or that one raises their hand only because a majority of hands are raised for a certain individual. This negates the commandments of Allah the Almighty and the instructions of the Holy Prophet ﷺ. Even though the central administration elections are not taking place this year, as they have

already taken place, in certain places, the elections for the auxiliary organizations are due to be held, such as the Ansar, Khuddam and *Lajna*. Hence, no matter who is elected, members of these organizations must exercise their right to give their suggestions in line with the commandments of Allah Almighty. They should do so after supplicating and giving their recommendations with justice to the Khalifa for who is best in their opinion. Only when we fulfil this obligation with justice can we play a positive role in the progress of the Community and become the recipients of Allah the Almighty's pleasure. With this, I now wish to draw the attention of the office-bearers towards their responsibilities. Indeed, the office-bearers have already been elected; however, they must always realize their responsibilities and always keep in mind that Allah the Almighty has given us the opportunity to serve, and so we must always strive to fulfil our duties to attain His blessings and pleasure, whilst rising above all kinds of vested interests.

Develop Humility and Fulfill the Dictates of Your Given Responsibilities

Complaints are received about certain office-bearers that they do not display humility and that, after holding that office, they have become a completely different person. I do not say that they have become Pharaoh-like, but they begin to consider themselves to have a significant status. This is especially unacceptable if it is developed in the elected office-bearers who are life devotees. After some life devotees have been appointed as general secretaries, complaints are received in relation to them that they behave very arrogantly and do not even return the greetings of peace. Those who display such behaviour must reform themselves, and after Allah, the Almighty, has granted them the opportunity to serve, they should bow down to the ground and meet everyone, young or old, with love and humility. You have been appointed to serve the members of the Community, not to overawe them in your official capacity. Then, there are also those who do not carry out their work in the correct manner. Some matters are sent for reports from myself here, yet they remain in drawers, and if they are not reminded and asked repeatedly, they then have to send an apology six months or a year later stating that they made a mistake and were unable to pursue it on time. If this is their behaviour with and treatment of the letters from the centre and from the Khalifa, then how can it be expected of them to treat the general members of the Community in a good manner? Such people must reform themselves, or else they will be relieved of their duties.

I would like to draw the attention of office-bearers to other responsibilities. The first is that you adopt humility and strive to do full justice in fulfilling the responsibilities assigned to you. It should always be borne in mind that Allah is the Watcher over us and sees all our actions. After receiving an office, we do not simply have free rein; rather, we come under the scrutiny of God Almighty to an even greater extent. People have been elected to these offices, and the Khalifa of the time has approved for them to serve, having placed his trust in them. Hence, we must strive to maintain this trust and expend our efforts in utilizing all of our capabilities in this service in the best fashion. Only with this thought in mind can one develop the spirit of working correctly, and only then will the members of the Community cooperate. The majority of complaints received from office-bearers are that in certain departments, members of the Community are not cooperating. Of course, it is the responsibility of the members to cooperate with those whom they have themselves elected, but at the same time, it is also the duty of the office-bearers to display their best examples before the people.

Show the Best Examples as Office Holders

I have received a report about an office-bearer

stating that he does not give the correct amount of *Chanda* in accordance with his income, nor does he wish to attain permission to pay *Chanda* at a lower rate. What sort of example is such a person displaying to others? How can he tell others to make financial sacrifices? Therefore, one's personal example is of utmost importance. There is a great need to seek forgiveness. There is a great need to remain occupied in the remembrance of God Almighty. There is a great need to analyze ourselves. If a Tarbiyat secretary is not paying attention to offering the five daily prayers, how can he encourage others to do so? Likewise, if a life devotee and missionary is not paying attention to offering voluntary prayers, how can he advise the members of the Community to pay attention to their prayers? The Promised Messiah [as] has drawn our attention to the fact that non-Muslim clerics give advice, but their actions are not in accordance with their advice, and therefore, their words have no effect. *(Malfuzat [1984], Vol. 1, p. 64)*

Thus, we must spend every moment with great concern and be very careful with each step we take. Only when this is the case can we be those who do justice to fulfilling our trusts. If, while establishing their own examples, the Tarbiyat secretaries tend to the moral training of the Community with love and affection, then they can bring about a revolutionary change in the members of the Community.

Every office-bearer should offer at least two units of voluntary prayers daily for the betterment of their department so that Allah the Almighty bestows His blessings. If the department of Tarbiyat becomes active, then, in my estimation, the work of other departments will automatically improve by at least seventy percent. Hence, it should always be remembered that office-bearers must establish their examples, especially the Amirs of jamaats, Presidents and the Tarbiyat Secretaries. So, too, does everyone else; it is not that if the others do not do this, then it will not make any difference. By specifically drawing attention to these departments, I do not at all mean that if the others do not adhere to this, then it makes no difference. It is only when everyone adheres to this that the Community can truly flourish. It should not be thought that not establishing one's own example makes no difference; it certainly does make a significant difference. The actions of every office-bearer make a difference. If the finance secretary is not careful in offering their own monetary contributions, then what can they say to others, as I mentioned before? What blessings will there be in what he says? If the Tabligh Secretary does not render justice in doing tabligh, then how can he motivate others to do tabligh? Hence, every department is important. Similarly, there is the office of the president in the auxiliary organizations, along with the members of their executive bodies, which are also important. The auxiliary organizations will also have to become active at every level. In some places, complaints are received about the President of *Lajna* and her conduct not being appropriate. Some do not treat new converts in a becoming manner. Rather than drawing them nearer, they become the reason for their moving away. These new converts are wrongfully told that "we will reform you," whereas, according to me, it is such Presidents of *Lajna* who must be reformed. This happens because some people retain their positions for lengthy periods of time. During their elections, *Lajna* members do not consider who is actually capable and who is not, which result in issues. Then complaints are received, and when issues arise, people's faith falters. If those electing do not carry out their responsibility of presenting their opinion with justice and the fear of Allah the Almighty, then they should not complain either. Therefore, at the time of elections, if those who are entitled to the trusts are elected, then there will no longer be any complaints; otherwise, we cannot reform ourselves.

Carry Out Duties Like an Ordinary Worker

I will also say to the office-bearers that their job is not to sit on stages. Every office-bearer should carry out their duty as if they are an ordinary worker. A new convert lady who had come from abroad to attend the Jalsa told me that one aspect of the Jalsa that really impacted her was that she saw the *Lajna* President carrying out her duty along with the girls doing discipline duty. In any case, it was the President's responsibility to do so, and it was nothing extraordinary. She would have been accountable had she not been performing her duty and overseeing everything. If the President herself does not perform a duty or keep a check in this manner, then she is not doing justice to that with which she has been entrusted. Those office-bearers who do justice to their trusts become the means of reforming others, including within *Lajna*. The mentality which all of our office-bearers should have is that the leader of a nation is their servant, as was stated by the Holy Prophet ﷺ. Similarly, in general circumstances, it is the responsibility of an office-bearer to establish and increase personal contact with the members of the Community. They should be with them in their times of happiness and sadness. Every member of the Community should be made to feel that the system of the Community has been established to foster mutual compassion and to take care of one another, not to create a distinction between officers and subordinates or that some are superior while others are inferior. We are all one, as brothers. We are all striving according to our capabilities to fulfil the mission of the Promised Messiah.[as] This is the mentality that can beautify the system of the Community, and this is the mentality which can also draw us nearer to Allah the Almighty. Not having this mentality and acting contrary to it will be a means of incurring the displeasure of Allah the Almighty. It is recorded in a narration in which Hazrat Ma'qil bin Yasar[ra] states, "I heard the Holy Prophet ﷺ say, 'Whoever Allah the Almighty has made a guardian and responsible over others, and they are negligent in this custodianship, fulfilling their responsibility and seeking good for them, then upon their demise, Allah the Almighty forbids heaven for them and will not grant them of His gardens." *(Sahih al-Bukhari, Kitab-Ahkam, Hadith 715)* This is a great warning, a point of great fear and something to contemplate.

Then, it is stated in another narration that the Holy Prophet ﷺ said, "Each of you is a guardian and will be asked pertaining to their people." *(Sahih al-Bukhari, Kitab-ul-Ahkam, Hadith 7138)* This is a long narration in which custodians are mentioned. However, I will read out the relevant portions. The Holy Prophet ﷺ says, "An Amir is also a guardian." In other words, this also includes office-bearers, as they are also guardians, and they will be questioned in relation to their people. "Their people" does not refer to those over whom they rule; rather, it refers to people whose reformation and betterment are entrusted to them. In this very Hadith, the example of a husband as a guardian is presented; a husband is the guardian of his home, and women are the guardians of the children. *(Sahih al-Bukhari, Kitab-ul-Ahkam, Hadith 7138)* They are not guardians simply to rule; rather, they are guardians for their spiritual and moral training in order to devise plans for their betterment and to fulfil their needs. If they are not fulfilling this responsibility, then, in accordance with the statement made by the Holy Prophet ﷺ, paradise becomes forbidden for them. Thus, if those who have been made guardians – those who have been made office-bearers – do not carry out their duties in the proper manner and are only representatives of the Khalifa of the time in their localities simply in name, then they are defaming the Khalifa of the time and making him accountable for their sins. I mentioned the example of those who do not send their reports for months. When it comes to such people, what choice do I have but to relieve them of their duties if they do not truly reform themselves so that I, too, do not become

accountable for their sinful ways? Hence, I also recite the prayer seeking forgiveness from Allah, and these people should also seek forgiveness and reform themselves. May Allah the Almighty always grant Khilafat-e-Ahmadiyya such true helpers who understand their responsibilities and fulfil their duties instead of those who have an office simply for the sake of holding an office. This is also a matter worthy of great attention, regarding which the Holy Prophet ﷺ states that whoever is responsible for the collective needs of Muslims, Allah Almighty will not fulfil their needs and purposes until they fulfil the needs of the people.

Make and Implement Plans that Benefit Jama'at Members

Not only is this the responsibility of the Khalifa of the time, but it is also the responsibility of all office-bearers who are representatives of the Khalifa of the time in their respective Jama'ats, which is a great responsibility upon them. It is not enough for them to simply present their opinions in the meetings of the executive committee or simply attend these meetings and think that they have fulfilled their duty. It is absolutely necessary for them to make plans for the benefit of others and then see to their implementation. Within the means available to us, we must find solutions to fulfil the people's needs. In order to meet worldly needs, there are the departments of *Umur-e-Aama* [general affairs] and San'at-o-Tijarat [trade and industry]. Similarly, the auxiliaries must also play their part. Though our means may be limited, with the best use and the right planning, many people can be helped by them.

Make a Broad Plan in the Ristha Nata Department

One department where the Community everywhere is facing challenges is the department of *Rishta Nata* [matrimonial services]. This department requires extensive planning. The Community's central administration and auxiliary organizations should work together in this regard. For this, it is again necessary for the Tarbiyat department to become more active, both in the central administration and the auxiliaries; once again, matters come back to the Tarbiyat department. If our youth are morally trained in a proper manner, then we will always be able to keep the following instruction of the Holy Prophet ﷺ in view: In matters of marriage, one should give preference to faith over wealth, family background and physical beauty. *(Sahih al-Bukhari, Kitab-ul-Nikah, Hadith 5090)* If this becomes our preference, then both boys and girls will be inclined towards improving their religious condition and connecting with God Almighty. In this way, we will be able to safeguard our future generations. Otherwise, it is very difficult, with meagre efforts alone, to safeguard against the schemes of the *Dajjal* in these times. This requires exceptionally extensive planning. Every office-bearer should first reform their own homes. Furthermore, it is necessary to draw the Community's attention to our pledge to give precedence to faith over worldly matters; this should not merely be a pledge; rather, we must demonstrate this through our actions. Only when we achieve this will we be able to compete against the *Dajjal*, safeguard our children, and uphold and fulfil our oaths and trusts.

Thus, branches of the Community all across the world, their national and local administrative bodies and the auxiliaries must ponder over this and create guidelines so that they can duly fulfil their trusts.

Umur-e-Aama: create economic stability in the Jama'at; help and guide members with jobs and livelihood; serve the needs of the members; resolve disputes with love and compassion

As an example, I gave a brief overview of the *Umur-e-Aama* department. The *Umur-e-Aama* department is part of our administration and is considered a vital department, and it is indeed. However, a notion has taken root that this department is only responsible for

recommending punitive measures and giving strict admonitions. The people working under the *Umur-e-Aama* department all over the world should be aware that their work is not limited to just this. This is a small part of the work. However, their job is not to strictly admonish anyone. This is only the case in extreme circumstances where no solution is in sight and punitive measures are sought. Here, I will reiterate that if the Tarbiyat department is active, then many problems for the *Umur-e-Aama* department would be solved, particularly those related to disputes between Community members, members engaging in wrongful acts, and enemies seeking a means through those whose faith is to create disorder through those who are weak of faith. In some instances, the Tarbiyat department has made efforts and created a special bond with the Community members. Where such efforts aid in removing the reservations and ill-thinking of members towards the administration, they will also aid in establishing and helping people accept decisions made by the Community. Furthermore, the efforts of our enemies to take advantage of hypocrites and ill-thinkers will also fail as a result.

Thus, it is imperative that the departments of Tarbiyat and *Umur-e-Aama* work together in some matters. As I have already stated, the work of the *Umur-e-Aama* department is very vast; the department is responsible for devising plans for the Community's economic stability; they are responsible for guiding Community members with respect to employment and other means of livelihood; they are responsible for serving mankind through various means; they are to reconcile matters of contention with love and compassion and so forth. However, the *Umur-e-Aama* department should not be involved in matters of Qaza [arbitration] and start passing decisions. Certainly, it is their responsibility to implement the decisions made by Qaza. If an involved party tries to evade or delay the implementation of the decision after it has been made, then it is the responsibility of the *Umur-e-Aama* department to advise the party that by refusing to abide by the decision, they are ruining their faith for menial worldly benefit. Such people also waste my time. They write to me over and over even though they are at fault. Many people come to their senses if they are spoken to. Nonetheless, the job of the *Umur-e-Aama* department is not only to recommend punitive measures but to save the people from them, and they should make all possible efforts for this cause. If they observe something wrong or feel that the welfare of the Community could be at risk, they should immediately work in conjunction with the Tarbiyat department and take help from missionaries. In doing so, they will not only protect the welfare of the Community, but they will also save the people's faith, and this is something they ought to do.

Your Conduct Should Not Create a Negative Perception of the *Nizam*

Sometimes, the behaviour of office-bearers creates a negative perception of the Community. For instance, if a person has sent a letter to the Khalifa of the time about a particular matter, and the letter is related to the office of a Local President, National President, *Umur-e-Aama* or any particular department, the respective officeholders are harsh towards that person for not sending the letter through them. As a result, the case is deferred instead of sending a report immediately upon the instruction of Markaz [central headquarters]. When there is no reply to the case, the person in question begins to develop a negative perception and writes to me directly. They are especially given a negative perception when they feel their requests do not reach me. When processing their cases is held up for a long time, people think that their requests do not reach the Khalifa of the time. Situations such as this also arise. On the one hand, [office-bearers] question why they were not consulted, and on the other hand, they delay looking into the matter because they were not consulted. Owing to this, a negative perception develops about the Khalifa of the time and his office. In reality, all of this is wrong. All letters are received. All letters that are received here are opened and

read. It is not the case that letters are withheld. Furthermore, every request is sent to their respective branches to acquire reports. Thus, I would like to tell the members of the Community that every letter that is received here is opened, read, and [the matters therein are] investigated.

It is the respective departments from the various branches of the Community that delay the response. Such office-bearers should be fearful because their actions are causing a division between a community member and the Khalifa of the time; they cause a negative perception to develop about the administration. In this way, such office-bearers become sinners. By toying with the faith of others, they become sinners. Thus, such people should be fearful. Every office-bearer should realize – especially those who are entrusted to look after the needs of the Community members – that if they show laziness in their work and do not fulfil the rights of the people, they will not only breach their trust but will be seized by Allah the Almighty. It is recorded in a narration that the Holy Prophet ﷺ said that an Imam – which also refers to every office-bearer – who closes his door to those in need, the homeless, and the poor, Allah the Almighty will close the door of the heavens for his needs. (Sunan at-Tirmadhi, Abwaab Al-Ahkam, Hadith 1333) If there is an office-bearer or someone who works in the office who has such a mindset, then they ought to try and fulfil the needs of the people as quickly as possible whilst fearing Allah the Almighty. Or, at the very least, they should submit their reports as quickly as possible. Thereafter, it is the duty of the Markaz to assess how quickly the report can be finalized. However, to fail to reply or to put someone's request to the side is a great crime. Thus, we should make every effort to try and attain the pleasure of Allah the Almighty. We should pay attention to every virtuous deed. The Holy Prophet ﷺ has stated that one should adopt *taqwa* [righteousness] whatever the situation. If one commits a wrong act, then they should try to do a good deed. The good deed will become a means of expiating the ill deed. One should deal with others in a very kind and courteous manner. (Sunan at-Tirmadhi, Abwaab Al-Birr Wa Al-Silah, Hadith 1987)

A Guiding Principle: "Create ease for people and not hardship. Spread love and happiness and do not allow enmity to take root."

In another tradition, it is narrated that the Holy Prophet ﷺ sent Abu Musa ra and Mu'adh bin Jabal ra and appointed them as the governors of two separate areas of Yemen and instructed them, "Create ease for people and not hardship. Spread love and happiness and do not allow enmity to take root." *(Sahih al-Bukhari, Kitab-ul-Maghazi, Hadith 4341, 4342)*

This is the instruction that every office-bearer who deals with the public should adopt and keep this as their guiding principle.

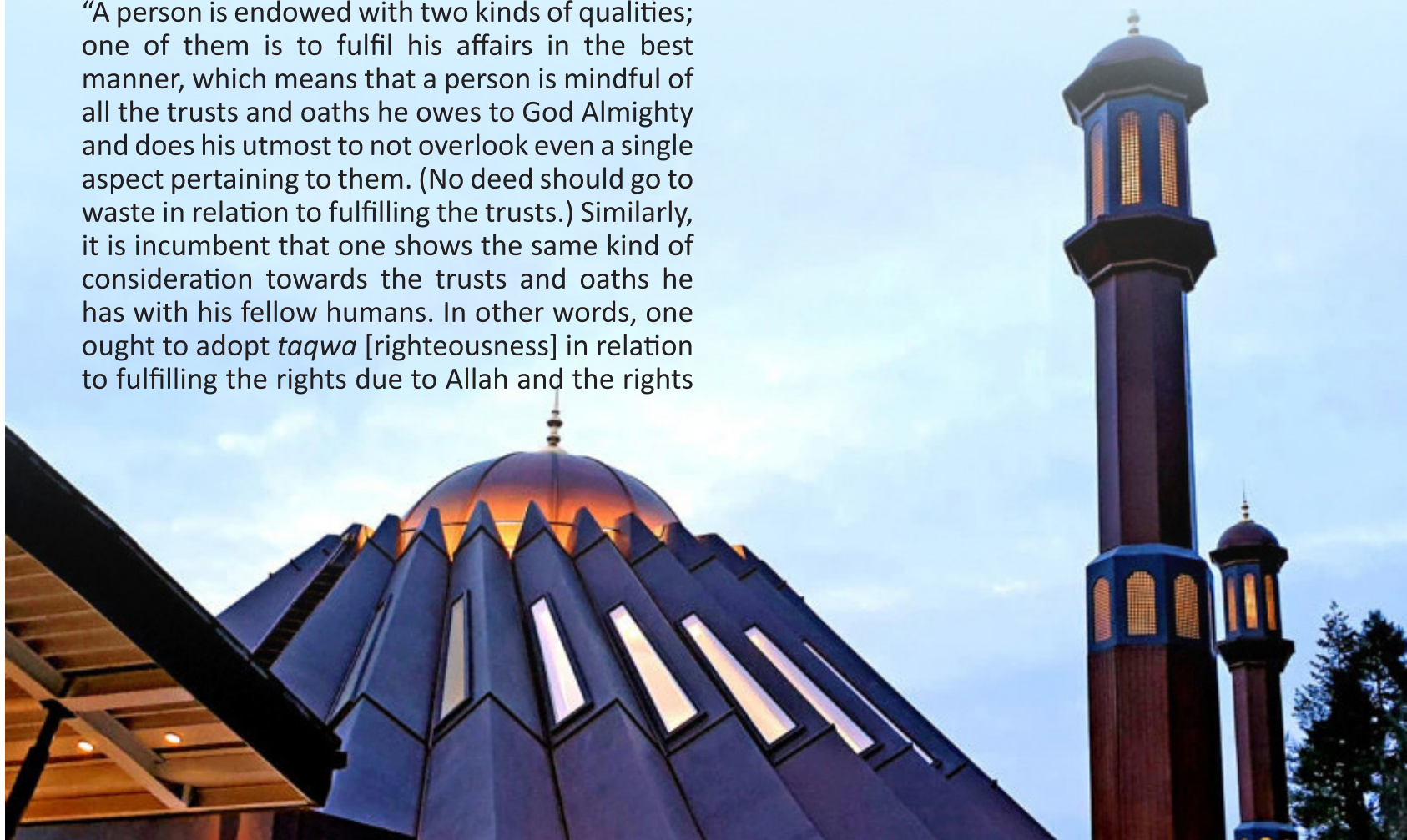
In this manner, the office-bearers of the Community can do true justice to serving the members of the Community, play a role in safeguarding their faith, help maintain unity within the Community and also fulfil the due rights of the responsibilities entrusted to them. When this happens, this will help create a beautiful atmosphere that will be reflective of a truly Islamic society, which is precisely what the Promised Messiah as came to establish, and we accepted him and pledged our allegiance to him.

Fulfill your Responsibilities by Becoming a True Servant of the Khalifa

The office-bearers should always remember that the members of the Community have elected them or will elect them in the future so that they do true justice to the responsibilities entrusted to them. Even if those electing the office-bearers did not carefully ponder over their decisions at the time of electing them, it is now the duty of the office-bearers to fulfil the responsibilities that Allah the Almighty has entrusted upon them and do so with the best of intentions. They should fulfil these responsibilities while having the fear of Allah the Almighty in order to attain the

pleasure of Allah the Almighty, with the intention of becoming a true servant of the Khalifa of the time, to do their utmost to strengthen the faith of the members and to provide them with benefit. When one adopts this mindset and fulfils their responsibilities with this in mind, then Allah the Almighty shall bestow His blessings in their work and help them in every instance. If this is not the case, then it means that one is far removed from *taqwa* [righteousness] and being unfaithful to Allah the Almighty and the Khalifa of the time, as well as harming the faith of those who, whether rightfully or wrongfully, placed their trust in them. The Promised Messiah [as] states: "A true believer is one who safeguards their trusts and oaths; that is, they do not overlook even the minutest aspect of *taqwa* [righteousness] and caution in fulfilling the trusts placed upon them and in fulfilling their oaths." *(Zamima Barahin-e-Ahmadiyya, Part 5, Ruhani Khazain. Vol. 21, pp. 239-240)*

In another place, the Promised Messiah [as] states: "A person is endowed with two kinds of qualities; one of them is to fulfil his affairs in the best manner, which means that a person is mindful of all the trusts and oaths he owes to God Almighty and does his utmost to not overlook even a single aspect pertaining to them. (No deed should go to waste in relation to fulfilling the trusts.) Similarly, it is incumbent that one shows the same kind of consideration towards the trusts and oaths he has with his fellow humans. In other words, one ought to adopt *taqwa* [righteousness] in relation to fulfilling the rights due to Allah and the rights due to mankind. This is what it means to fulfil one's affairs in the best manner, or in other words, spiritual beauty." *(Zamima Barahin-e-Ahmadiyya, Part 5, Ruhani Khazain. Vol. 21, p. 218)*

The office-bearers should keep in mind that they are to develop a spiritual beauty within themselves. The office-bearers are the ones who should consider themselves as the primary addressees of these words of the Promised Messiah [as] Every Ahmadi makes a pledge to tread upon the path of *taqwa* and to give precedence to their faith over the world; however, the office-bearers and those who have been entrusted with the responsibility of serving the Community are especially addressed here, and they ought to be mindful of safeguarding their oaths and responsibilities entrusted to them. We should try to fulfil the responsibilities placed upon us whilst adhering to *taqwa* and with all our efforts. May Allah the Almighty grant us all the ability to do this.

DIVINE JUSTICE UNVEILED: THE PERILOUS FATE OF THE OPPONENTS OFTHE PROMISED MESSIAH عليه السلام

Maulana Naveed Ahmad Mangla – Missionary, Ahmadiyya Muslim Jama'at Canada

In this article, a brief introduction of the opponents of the Promised Messiah عليه السلام, along with their opposition and perilous fate is given. Due to the length of the article, it was divided into two parts. Part one was presented in the previous issue while the final part is published in this issue. The first part covered Molvi Muhammad Ismaeel of Aligarh, Molvi Chirag Din of Jammu, Dr. Henry Martin Clark, Rasheed Ahmad of Gangoha and Molvi Mohyi-ud-Din of Lakhokay.

Safi Rajput - Editor

6. Soam Raj, Ichchar Chand and Bhagat Ram and newspaper Shubh Chintak

Introduction: *Soam Raj, Ichchar Chand* and *Bhagat Ram* were the editors of an Arya newspaper from Qadian called Shubh Chintak, specifically designed to insult and abuse the Promised Messiah.عليه السلام

Opposition: The Promised Messiahعليه السلام states that readers of this newspaper can testify to the filth and lies that it contains about him. The distasteful language and despicable false allegations are appalling for a person of piety and even for one of remote decency. The dear Prophet of Allah is shamelessly labelled as selfish and immoral, one who succeeds in deceiving people with his dreams [God-forbid]. These same opponents boldly planned to "expose" the truth of the Ahmadis.

The Horrendous End: As usual, the beloved Prophet of Allah is brought under Allah's divine protection, while those who establish enmity with him are made to be the enemies of Allah. As a result, all three of these opponents faced their dreadful ends. The Promised Messiahعليه السلام prayed to Allah that He may destroy them as a sign for all to come, and consequently, Allah revealed to him that their end was near. These revelations were published in Al-Badr and Al-Hakam newspapers. Within a short period of three days, these three ill-fated people, along with their families, died of the plague. The Promised Messiahعليه السلام informs us regarding the protection granted by Allah to his messengers; he states: … the spirits of the chosen Prophets عليه السلامare invoking Divine Intervention. Without a doubt, these holy souls have such a position of honour that Divine Wrath should flare up for their sake. Remember! Those who are evil can never prosper. How can a tree which is dried up and poisonous ever deserve to be protected? It should, in fact, be the first to be cut down. *(Haqiqat-ul-Wahi, pp. 590-594)*

7. Faqir Mirza of Dulmiyal

Introduction: Faqir Mirza of Dulmiyal was from the district of Jehlum. He claimed to possess divine knowledge about the demise of the Promised Messiah عليه السلام

Opposition: He announced that the Promised Messiah عليه السلام was to pass away and that Jama'at was to come to an end by the 27th of Ramadhan 1321 A.H. He claimed to receive revelations and visions, which he wrote and published on the 7th of Ramadhan and distributed them to members of the Ahmadiyya Jama'at. In addition, he made blatant statements that he was willing to accept punishment if his claims were not fulfilled. The fabrication of his statements was exposed when the 27th of Ramadhan came and passed, and nothing happened. The Promised Messiah عليه السلام rightly states, "The truthful had nothing to fear from the boasts of liars."

The Horrendous End: Contrary to his claims, in the following Ramadhan, Allah showed the signs of His might and defeated His enemies. Faqir Mirza's wife died of the plague, and a year after he had published his document, he faced an agonizing death, followed by the death of his daughter. *(Haqiqat-ul-Wahi p. 380)*

8. Ottoman Officials- Hussain Bek Kami

Introduction: Another example of how Allah humiliates the enemies of the Promised Messiah عليه السلام is the disgrace of the ambassador of the Ottoman Empire, Hussain Bek Kami, who challenged the Imam Mahdi and Reformer of the age. This man claimed to be a sympathizer of the Turkish Empire, but Allah informed the Promised Messiah عليه السلام that due to the untrustworthy and disreputable character of this man and others like him, the Ottoman Empire was under threat.

Therefore, the Promised Messiah عليه السلام published an announcement in May 1897 that the Turkish Empire was under internal threat due to its officials. Upon meeting Hussain Kami, the Promised Messiah عليه السلام informed him that he is aware that Kami has an informal and untrustworthy character and that if they continue in this manner, their end result would be detrimental. In another announcement made in June 1897, the Promised Messiah عليه السلام again informed the readers that they should ponder upon his warning and consider that the Turkish officials may be treasonous.

Opposition: In response, the named officials, numerous Muslims, and editors of newspapers were enraged, while Hussain Kami claimed to have divine support behind him. He stated that he was a righteous caliph who possessed divine light and declared that the Promised Messiah عليه السلام, on the other hand, should be put to death [God-forbid].

The Horrendous End: Again, the prophecies of the Promised Messiah عليه السلام were fulfilled under Divine Guidance, and Hussain Kami was convicted of embezzlement and criminal breach of trust. This news was spread throughout India, and Kami was exposed publicly. The Promised Messiah عليه السلام quotes a report from *Nayyar-e-Asfee* (A Magazine of Madras, printed on October 12, 1899) about Kami, which reads, "Hussain Kami, with brazen cheek, misappropriated all the money (collected in India for the poor victims of Crete). With great finesse and effort, the concerned committee forced him to repay the whole amount, which was approximately one thousand and six hundred rupees, and it was recovered through a public auction of the landed properties owned by Hussain Kami. He was dismissed on account of this embezzlement". Once again, Allah granted honour to His beloved and an awful end to His enemies. *(Nuzul-ul-Masih, pp. 565-566)*

9. Mirza Imam-ud-Din: The Wall Incident

Introduction: Mirza Imam-ud-Din, the paternal cousin of the Promised Messiah عليه السلام once owned a piece of land right in front of the house of the Promised Messiah عليه السلام, on which he

built a large wall, blocking the entrance of the house and access to the mosque.

Opposition: Not only did Imam-ud-Din build the wall, but he stood in the courtyard in front of the house, obstructed visitors and abused the Promised Messiahعليه السلام. In fact, he had planned on tormenting the Prophet of Allah by extending the wall to completely imprison the residents of the home. Upon bringing the case to court, it was found that the property belonged to Imam-ud-Din, and all hope of having the wall removed was lost, with expectations to lose the lawsuit.

When the Promised Messiahعليه السلامreluctantly agreed to compromise with Imam-ud-Din by offering him money, he realized his leverage and became more arrogant. In the end, the Promised Messiahعليه السلام had no choice but to leave the matter to Allah, Who would protect His Messenger and put an end to the aggression of the enemy. Without the help of Allah, the Promised Messiahعليه السلام states that he was certain that they would lose the case.

The Horrendous End: When he prayed to Allah to resolve this matter, he received revelations that the case would be decided in the Promised Messiah'sعليه السلام favour. The revelations were immediately written down by Sayyed Fazal Shah, who was in the company of the Promised Messiahعليه السلام upon the coming of the revelations. Accordingly, these revelations were made widely known to members of the Ahmadiyya Jama'at and also published in *Al-Hakam* newspaper. Members of the Jama'at were reassured that Allah would save the person who was truthful and that the victim would become the victor, and the victor would become the victim. Consequently, in fulfillment of the prophecy, Allah miraculously brought new evidence to light that served to grant victory to the Promised Messiaعليه السلام. The counsel of the Promised Messiahعليه السلام, Khawaja Kamal-ud-Din, consulted the index or appendix of the case file and found, to his delight, a certificate which verified that the piece of land occupied by Imam-ud-Din was not only his property but was shared by Ghulam Murtaza Sahib, father of the Promised Messiah!عليه السلام To the disappointment of the jubilant opponents who planned on tormenting the Promised Messiah عليه السلام after they won the case, the court passed a decree against Imam-ud-Din, who lost the case. It is evident that the help of Allah always comes to the truthful, and the enemies of the messengers of Allah are, in fact, the enemies of Allah. The Promised Messiahعليه السلام beautifully states, "These are the ways of Allah! He does whatever He wills". In addition, the judge stated that if the Promised Messiahعليه السلام wished he could register another case demanding the expenses of this trial. The lawyer of the Promised Messiahعليه السلام registered this case without the knowledge of the Promised Messiahعليه السلام. By this time, Mirza Imam-ud-Din had passed away, and Mirza Nizam-ud-Din was given the notice. His condition was such that he did not have the means to make the payment. He requested a concession stating that they were related. Upon this, the Promised Messiahعليه السلام instructed his lawyer not to pursue this matter anymore. *(Haqiqat-ul-Wahi, pp. 278-284)*

10. Muhammad Hussain Batalvi

Introduction: He was born on February 14, 1841, in Batala, district of Gurdaspur. Initially, he received his education in Batala, but then, for more education, he went to Delhi and Aligarh. Upon completing his schooling, he came back to Batala, and he started delivering Dars-e-Qur'an after the Fajr prayers. In a very short period of time, he gained a lot of respect, and very rapidly, he was known to be one of the best scholars of his time. In 1877, he initiated the magazine *"Ishaat-us-Sunnah"*, for the purpose of spreading Islam and the sect Ahl-e-Hadith. This was the very first Magazine by the Ahl-e-Hadith, and it was continued for a long time. His sect was previously known as Wahhabi, and it was Batalvi who changed its name to Ahl-e-

Hadith in the official records of India. He wrote 14 books in his lifetime.

Maulvi Muhammad Hussain Batalvi, who was the leader of Jama'at Ahl-e-Hadith in India, knew the Promised Messiahعليه السلام since childhood. When *Braheen-e-Ahmadiyya* was published, he wrote in his magazine: "In my opinion, the example of this book according to this age and current conditions is nowhere else to be found in Islam...And its author has shown such commitment in financial, physical, literary, verbal, conditional, and oral support for Islam that his example in past Muslims is very rare... The excellence of this book and the benefits accruing to Islam from it will not remain hidden from those who read it with a fair mind or to the readers of this review. Therefore, in accordance with the Divine Command: "Is not the reward for good but good", all the followers of Islam, be they Ahl-e-Hadith, Hanafi, Shia or Sunni, are obliged to support this book and its printing. The author of *Braheen-e-Ahmadiyya* has saved the honour of the Muslims." *(Ishaat-us-Sunnah, pp. 169-170, 348)*

Batalvi also stated that his excellent review of Huzoor'sعليه السلام book was not an act of exaggeration, and if anyone considered it to be so, then he is challenged to show at least one such book, which is compared with Huzoor'sعليه السلام literary masterpiece.

He then gave witness to the piety of Huzoor عليه السلام in the following words: According to the experience and observation of friends and foes alike, the author of Braheen-e-Ahmadiyya regulates his life according to the *Shariah* of Islam and is a pious and truthful person by habit. *(Ishaat-us-Sunnah, p. 284)*

He was convinced of the Divine nature of these revelations. He referred to Huzoor's عليه السلام challenge to the deniers of revelation and stated that those who denied the possibility of it should come to Qadian and satisfy themselves that the challenger is a recipient of this blessing. He declared that Huzoorعليه السلام: ... has announced to the whole world that anyone who doubts the truth of Islam should come to him and should witness the intellectual and spiritual proofs based upon the Quran and the miraculous manifestation of the Prophet hood of Muhammad ﷺ in support of the truth of Islam, which he means the revelations and signs granted to the author of Braheen e Ahmadiyya. *(Ishaat-us-Sunnah, pp. 169-170)*

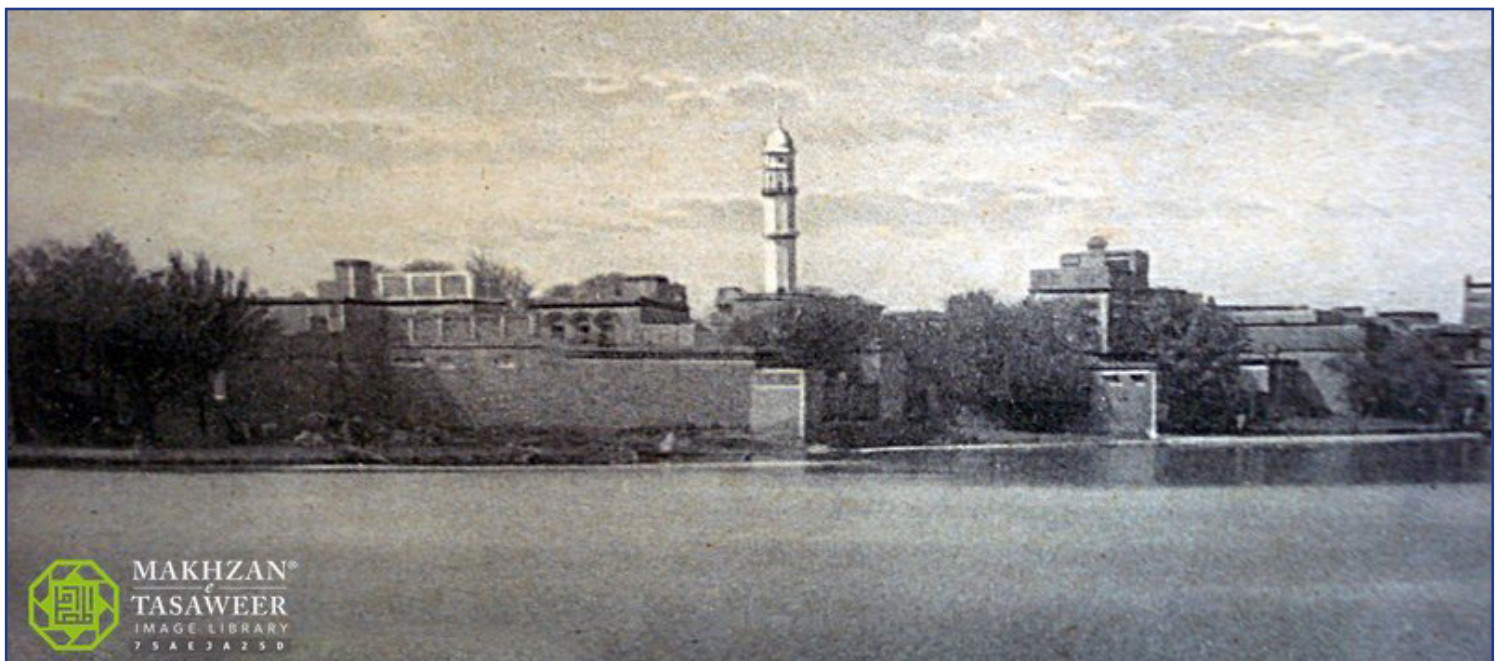
Batalvi was a believer in Hazrat Isa'sعليه السلام physical descent from Heaven, so in 1890, when Huzoorعليه السلام claimed to be the Promised Messiahعليه السلام of the age, Batalvi started to oppose him. He started to write articles against him in his magazine. He issued repeated Fatwas of Takfir against Huzoorعليه السلام in which he falsely accused him of being thirsty for the blood of Muslims, disloyal to Islam, and traitorous and rebellious towards it. It was he who went all around India to collect Fatwas against Huzoor عليه السلام. Hence, Batalvi, who used to eulogize Huzoorعليه السلام and wrote forceful articles in his favour, now became one of his biggest enemies. He did not have the courage to accept the challenge of Mubahila. In fact, he ran away from the appointed place. Therefore, he did not die in the lifetime of the Promised Messiahعليه السلام, but he did live to see his own deterioration. He died on January 29, 1920, in Batala. Sanaullah Amritsari led his Janaza Prayers.

The Horrendous End: Addressing the Holy Prophet ﷺ Allah says in the Holy Qur'an:

Surely, it is the enemy who is without issue. (108:4) Even though the Holy Prophet ﷺ did not have any physical sons that lived a long life, he was bestowed with an eternal army of spiritual sons, and the children of the enemies left their parents and joined the army of the Holy Prophet ﷺ, hence, leaving them issueless. As the Promised Messiahعليه السلام claimed to be the second coming of the Holy Prophet ﷺ, God made him similar to his Master in many ways. One of those similarities was that, as the

children of the enemies of the Holy Prophet ﷺ left their parents and joined the Holy Prophet ﷺ, likewise, the children of some enemies of the Promised Messiah عليه السلام left the paths of their blood relations and entered Ahmadiyyat. Batalvi, who lived his whole life in opposition, had a grandson who, after his death, joined Ahmadiyyat. Maulana Ata ul Mujeeb Rashid Sahib, Imam Masjid Fazl London, took an interview of Sheikh Muhammad Saeed Sahib, the grandson of Muhammad Hussain Batalvi.

Here is what Imam Sahib said while introducing Sheikh Sahib:

"Today's brief proceedings have been immediately organized. I will briefly present an introduction to today's event. People who acquire fame around the world are usually recognized based on their good and pious actions. However, in global history, there are also some people who are recognized and remembered because they opposed the truth. In this regard, the name of Maulvi Muhammad Hussain Batalvi Sahib will always be remembered in the history of Ahmadiyyat. In opposing Ahmadiyyat, he made every attempt in his power. He plotted to erase this da'wa (claim) and tried every possible effort to do this. Despite being a resident of Batala, a city quite close to the holy town of Qadian, he was deprived of accepting this light of guidance that Allah granted this holy town of Qadian. However, for us, it is a holy sign that Allah honoured several people, or at least one person, from his future generation to enlighten their hearts with the celestial light of Ahmadiyyat. The very being of the grandson of Maulvi Muhammad Hussain Batalvi, Mukarram Sheikh Muhammad Saeed Sahib, who is among us today, is a sign of how Allah creates life from the lifeless hearts and light from darkness. This is a grand and vast topic, upon which much could be said as commentary. However, I believe that these hints I have given are enough, and I do not want to give too much detail to my introduction. I request Mukarram Sheikh Muhammad Saeed Sahib to testify to this faith-inspiring circumstance to the audience, and I would especially request him to shed some light on this fact that, although Maulvi Muhammad Hussain Batalvi was not granted the honour of accepting the light of guidance, which was his misfortune, what happened to his children and descendants, and state how it was that Allah granted the honour to his descendants of identifying the light of Ahmadiyyat, how and when he himself accepted Ahmadiyyat, and some other details of this experience."

RAW HONEY COULD HELP REDUCE BLOOD SUGAR AND CHOLESTEROL LEVELS STUDY FINDS

(Sources by Arshad Malik Qiad Talimulquran,Majlis Ansarullah

- ***A new study finds that honey, unlike other sweeteners, may actually be good for cardiometabolic health.***
- ***The benefits of honey were revealed in studies of people who ate a heavy diet containing 10% or less sugar.***
- ***The study suggests that honey — particularly raw, monofloral honey , may be a healthier replacement for sugar already being consumed, rather than additional sweetener added to one's daily intake.***

Consider replacing the sugar you consume with honey, says a new study from researchers at the University of Toronto. For people on a healthy diet in which no more than 10% of daily calories come from sugar, honey actually provides cardiometabolic benefits.

The study is a review and meta-analysis of the effects of honey in 18 controlled feeding trials involving 1,105 predominantly healthy individuals. Taken together, the trials showed that honey lowered fasting blood glucose (blood sugar levels on an empty stomach), total and "bad" cholesterol, as well as a marker of fatty liver disease. They also found that honey increased markers of inflammation. While sugars of all kinds are associated with cardiometabolic issues — and honey is 80% sugar — the study's authors suggest that honey may be in a category of its own and worthy of special consideration as a healthy food. The researchers found that raw honey and monofloral honey provide the most cardiometabolic benefits. The study appears in Nutrition Reviews.

What is special about honey?

Unlike most sweeteners, honey's sweetening power does not come exclusively from common sugars, such as fructose and glucose. Co-author of the study, Dr. Tauseef Ahmad Khan, research associate at the Temerty Faculty of Medicine, University of Toronto, Canada, told Medical News Today: "Around 15% of honey is made of dozens of rare sugars — e.g., isomaltulose, kojibiose, trehalose, melezitose, etc. — which have been shown to have many physiological and metabolic benefits including improving glucose response, reducing insulin resistance, and promoting the growth of bacteria associated with a healthy gut."

In addition, said Dr. Khan, honey contains much more than sugars. This includes, he said, "many bioactive molecules, including polyphenols, flavonoids and organic acids that have an array of pharmacological properties including antibiotic

effect, anti-cancer effect, anti-obesogenic [anti-obesity] effect, protection against free radical damage and reducing inflammation, etc.”

Endocrinologist Dr. Ana Maria Kausel, who was not involved in the study, told MNT that she would nevertheless prefer the focus remain on reducing the intake of sugar. “I think the focus should be more towards having less sugar overall in the diet. The benefits were seen after consuming an average of 40 grams for 8 weeks. This amount of sugar is more than the body can process without involving the liver. We can see similar benefits in cardiovascular and metabolic risks without the sugar intake, for example, the Mediterranean diet,” she pointed out.

Raw honey and monofloral honey

Honey products are frequently pasteurized — raw honey is not. Honey is pasteurized for convenience, not safety, since the processing slows honey’s naturally occurring granulation, which can make it harder to pour out of a squeeze bottle or measure into a spoon. Raw honey has an array of nutrients, including many antioxidants, which may diminish in quantity with pasteurization. The current study found that raw honey had a particularly positive effect on fasting glucose.

Most honey is polyfloral, meaning that the bees that produce it collect nectar from any nectar-producing plants within a 2-to-4-mile range from their hive. A monofloral honey is one that is derived exclusively from the bee-collected nectar of a single type of plant or even a single plant. Well-known monofloral honeys include Tupelo honey — from White Ogeechee Tupelo trees — clover honey, robinia honey, and French lavender honey. Each has a distinctive flavour. The researchers found that clover and robinia monofloral honey lowered LDL cholesterol and overall cholesterol, as well as fasting triglycerides. Clover honey also reduced fasting glucose levels.

Inflammation markers

Excessive inflammation is increasingly associated with a variety of illnesses and conditions, so the study’s finding that honey raised inflammation markers IL-6 and TNF-alpha may give rise to some concern. However, Dr. Khan suggested that an increase in these markers may actually indicate additional benefits. “IL-6 may play a role in maintaining good glucose control by improving whole body metabolism of glucose and lipids,” he said. “Similarly, TNF-alpha is an indicator of innate body immune response, so an increase in honey intake may suggest improved immunity.”

Considering other natural sweeteners

“I am interested,” said Dr. Khan, “in all-natural sweeteners, and plan to look at maple syrup and, of course, agave syrup. However, there is a major difference between these syrups and honey.”

“Syrups like maple syrup and agave are directly obtained from plants, with some processing by humans using heat, and are mainly composed of common sugars like fructose, glucose, and sucrose,” he added. As Dr. Kausel put it, “agave is natural, but it’s fructose at the end of the day.” “High fructose concentrations,” she pointed out, “are bad for the liver, no matter what the source is. Even natural juices are harmful to the liver, despite all the vitamins and minerals they might contain.” Still, the way honeybees make honey adds an interesting twist that makes its sugars different. “Honey,” explained Dr. Khan “has an additional step whereby the honeybees extensively process nectar [which is mainly sucrose] from flowers with their enzymes, which results in a large variety of rare sugars being produced in honey. These rare sugars are the key to the benefits of honey sugars over other natural sugars.”

By Robby Berman Fact checked by Ferdinand Lali, Ph.D., published in Medical news today {November 28, 2022}

REPORT "CYCLE SAFAR" MAJLIS ANSARULLAH PEACE VILLAGE MUQAMI

To promote physical well-being, camaraderie, and Majlis engagement, the Majlis Ansarullah Peace Village Muqami recently organized a cycling event aptly named "Cycle SAFAR", which was held on a vibrant morning from Bait-ul-Islam Mosque to Mackenzie Glen Park. This event championed a healthy lifestyle and showcased the unity and enthusiasm of Ansar members. We said *Labaik* to *Jama'at* activities and opened our hearts to the blessings that Allah has in store for us, given the treasured guidance provided by Syedna Hazrat Khalifatul Masih ایدہ اللہ تعالیٰ بنصرہ العزیز about cycling.

The program commenced with a serene and collective silent prayer led by Missionary in Charge Canada, Maulana Abdul Rashid Anwar Sahib. This spiritual invocation set the tone for the event, aligning the participants with a sense of purpose and unity. With enthusiasm brimming, the Ansar members, known for their steadfast dedication, embarked on a journey that would benefit their physical health and serve as an opportunity to bond with fellow *Ansarullah* brothers as a blessing.

Mackenzie Glen Park, our chosen destination, presented an ideal setting with dedicated

cyclist paths, allowing our Ansar members to cycle through the picturesque landscapes. The event brought together a remarkable total of 82 members representing the whole Muqami region. A notable 40 members brought their bicycles, demonstrating their commitment to a healthier lifestyle. The cycling journey spanned approximately 2 km from the mosque to the park, followed by cycling within the park. Collectively, Ansar members cycled a commendable distance of almost 10 km, a feat that attested to their physical prowess and strong spirit of unity and teamwork.

A nourishing breakfast was thoughtfully served at the park to invigorate and refuel the participants. This allowed everyone to share experiences, strengthen bonds, and rejuvenate before returning home. A highlight of the event was the presence of National Naib Sadar Majlis Ansarullah *(Saf-e-Dom)* Maulana Ghulam Misbah Baloch Sahib. His attendance inspired all, highlighting the significance of the event and Majlis Ansarullah's dedication to promoting a balanced and active lifestyle. The program culminated with a closing silent prayer led by Maulana Ghulam Misbah Baloch Sahib, bringing a serene end to an event that left lasting memories and reinforced the spirit of togetherness among the Jama'at members.

"Cycle SAFAR" showcased the commitment of Ansarullah members to health and fitness and exemplified the unity, camaraderie, and spiritual ethos that define the Majlis *Ansarullah*. This event is a testament to the Ansarullah's dedication to fostering holistic well-being and building strong bonds among its members.

A few highlights through photos are attached.

MAJLIS ANSARULLAH CANADA HOLDS ANNUAL SHURA & IJTIMA

By the grace of Allah the Almighty, the 29th National Majlis Shura and 36th Annual National Ijtima of Majlis Ansarullah Canada were held from August 18 to 20, 2023. The Majlis Shura took place at Aiwan-e-Tahir, while the Annual National Ijtima was hosted at the Aiwan-e-Tahir Complex. With the blessings of Allah, a dedicated team of 6 Na'ib Nazimeen Ala, 43 Nazimeen, and over 300 Muawineen tirelessly worked day and night to orchestrate the arrangements and extend hospitality to the esteemed guests of Majlis Ansarullah Canada.

Education & Sports Competitions: This year, the Education Competitions were efficiently organized across 3 Marquees within the Aiwan-e-Tahir Complex. Simultaneously, the Sports Competitions unfolded at both the Ahmadiyya Park and Aiwan-e-Tahir. On the educational front, the national competitions included Tilawat, Nazm, Hifz-e-Quran, and Quran Translation, alongside English, Urdu, Arabic, and French speech competitions. Separate English and Urdu Speech competitions were held for Saf Awwal and Saf Dom Ansar. For the sports enthusiasts, a diverse array of events awaited in both categories, Saf-Awwal and Saf Dom Ansar. The Roster featured Cricket, Volleyball, Tug of War, Badminton, Table Tennis, Athletics, and other engaging activities. To nurture mental acuity, Memory Observation and message relay competitions were conducted. The event further featured a Basketball Exhibition game between Ansarullah and Khuddamul Ahmadiyya teams.

Reformative Programs: To foster personal growth, special reformative programs were arranged, including two interactive workshops: 1. Timely Marriage led by the esteemed National Secretary Sahib Tarbiyat and 2. Mental and Physical Health presented by respected Dr. Mahmood Nasir and Dr. Aleem Khan.

Exhibition and Book Stall: For Exhibition and Book Stall, a separate marquee was set up, like previous years. Book Stall was run with collaboration of National Department of Publications (Isha'at). In the Exhibition section, stalls of MAC Tabligh Department, Tabarrukat, Bait Bazi, Kahoot Quiz, and Alm-e-Inami winner Majlis and top Region of year 2022 were setup.

Motivational Speeches & Question Answer Sessions: In the Saturday afternoon session, Respected Maulana Zaheer Ahmad Khan Sahib from the UK delivered a motivational speech centered on the theme of Barkat-e-Khilafat. Later that evening, an exclusive Question & Answer session featured respected Amir Sahib and Respected Maulana Zahir Khan Sahib.

Nāzim A'lā Ijtimā'
Ata Ur Rab Sahib

| SECRETARY IJTIMĀ'|
Fakhar Chughtai Sahib

- **Nāẓim Administration** Dr. Mirza Tahir Ahmed Sahib
- **Nāẓim Finance** Atta Mohey Ud Din Sahib
- **Nāẓim Registration** Faisal Khan Sahib
- **Mu'āwin** Maulana Ghulam Misbah Balouch Sahib
- **Mu'āwin** Mohammad Arshad Malik Sahib
- **Mu'āwin** Ataul Qayum Sahib
- **Nāẓim Refreshment** Setup/Windup Volunteers Amanullah Chaudry Ghumen Sahib
- **Nāẓim Video** Tahir Naseem Sahib
- **Nāẓim Fire & Safety** Roomi Sahi Sahib

| SETUP AND WINDUP |
Abrar Mohar Sahib

- **Nāẓim Shura Setup & Windup** Muzaffar Malik Sahib
- **Nāẓim Ijtima Setup** Nasir Kahloon Sahib
- **Nāẓim Windup** Yasir Latif sahib
- **Nāẓim Stage Setup** Khawar Bashir Sahib
- **Nāẓim Facilities & Resources** Muzaffar Malik Sahib
- **Nāẓim Electricity** Mubashar Rasool Mahmood Sahib
- **Nāẓim Plumbing** Fiaz Bhalli Sahib
- **Nāẓim Audio** Majid Chaudhary Sahib
- **Muawin** Khurram Kahloon Sb

| Program |
Nasir Mahmood Ahmed Sahib

- **Nāẓim Program & Workshop** Muhammad Musa Sahib
- **Nāẓim Educational** Khalid Shamra Sahib
- **Nāẓim Stage Secretary** Usman Ahmad Sahib
- **Nāẓim Sports** Mohammad Akbar Bhatti Sahib
- **Nāẓim First Aid** Dr. Afzal Chattha Sahib, Dr. Hafeez Ahmad Sahib
- **Nāẓim Prizes** Fateh ud Din Sahib
- **Nāẓim Translation** Zubair Khan Sahib
- **Muawinin** Nasar Ahmed Siddiqui Sahib, Mahmood Mubshar Sahib

| ZIĀFAT |
M. Dawood Ajmal Sahib

- **Nāẓim Purchases & Store** Naeem Mian Sahib
- **Nāẓim Food Preparation** Basharat Ahmad Sahib
- **Nāẓim Food Serving** Ataulmajeed Zafar Sahib
- **Nāẓim Food Transportation** Qamar Ahmed Luqman Sahib
- **Nāẓim Tea Serving** Shakeel Ahmad Sahib
- **Nāẓim Refreshments** Ahmad Sohaib Qureshi Sahib

| SERVICES |
Muhammad Ahmad Sahib

- **Nāẓim Food Serving (Baitul Ansar)** Mian Saleem Sahib
- **Nazim Security, Parking and Flag Hosting** Furqan Ahmad Sahib
- **Nāẓim Stalls** Basharat Ahmad Sheikh Sahib
- **Nāẓim Cleanliness** Syed Farooq Shahzad sahib
- **Nāẓim Accommodation** Mazhar Ahmad Sahib
- **Nāẓim Transportation** Rahmatullah Malik Sahib
- **Mu'āwin** Anwar Khan Nasir Sahib

| PUBLICITY |
Sanaullah Khan Sahib

- **Nāẓim Publicity** Syed Saleem Ahmed Sahib
- **Nāẓim Social Media** Abdullah Mohammed Sahib
- **Nāẓim Exhibition & Banners** Shafiq Khan Sahib
- **Nāẓim Bookstalls** Abdullah Mohammed Sahib
- **Nāẓim MAC Studio** Dawood Mohammed Ismail Sahib
- **Nāẓim Photography** Assad Saeed Sahib
- **Nāẓim Discipline** Khalid Mehmood Sahib

Regional Assignments

Region	Assignment
Vaughan	Services
Northern Ontario	Setup
Toronto West	Setup
Peace Village	Windup and Hand pick for food preparation & Setup
Brampton West	Food Serving main marque
Mississauga	Volunteers Pool, Food Transportation
Halton Niagara	Discipline
Western Ontario	Mehman Nazwazi / Ansar Office & Volunteer Pool
Brampton East	Water, Tea, & Refreshment

Duty chart: V3.1

On Sunday, a dedicated session was conducted for non-Urdu speaking brothers, facilitated by the Respected National Amir Sahib Canada.

MAC Studios: Continuing from the previous year, Majlis Ansarullah successfully established the MAC Studio for live streaming and recording of various events. The main events of the Ijtima were recorded and live streamed through the YouTube channel, benefiting over 2,500 viewers.

Attendance and Other Arrangements: Alhamdulillah, this year witnessed the participation of 2,647 Ansar brothers from 110 Majalis (100%) and 14 Regions across the country. Additionally, 211 guests were present at the Annual Ijtima. Notably, there was an increase of 432 Ansar participants compared to the previous year. Over the course of the three days, a total of 5 buffet-style meals and 3 breakfasts were provided in the food marquee for all Shura and Ijtima attendees.

We extend our gratitude to the respected Amir Sahib of Jama'at Ahmadiyya Canada, Majlis Khuddamul Ahmadiyya Canada and all esteemed guests for their prayers and cooperation. In conclusion, our heartfelt thanks go out to all the tireless volunteers and the management team for their unwavering dedication. May Allah accept the efforts of all Muawineen and participants, and may He continue to shower His mercy and Blessings upon us, ensuring our alignment with the pleasure of Khilafat e Ahmadiyya. Amin.